[illegible] although this is also done. When a bow is to be pushed, usually low on a pair of spruce saplings are used to fasten the ranch together. If poles are used, one end of each pole is [illegible] bent to fit into the gunwales of each bow where the ends are lashed. This device is used to prevent the bows from breaking if they drop down a shelf of swift water. If two bows are used in conjunction, dogs generally ride in the forward craft and passengers with goods [illegible]

Once, in rainy weather, Louis Miles erected a mosquito tent in his bow. The tent was [illegible] placed over a pair of bent spruce saplings anchored in the gunwales and fastening on one. The front and rear ties of the shelter were attached to the gunwales. Under this shelter with Louis' wife, infant son, and bow Willy with his baby. Louis and his fourteen year old daughter, Sharon, alternated running the outboard. The ethnographer met the party as he and Nick were hiking downstream in a plywood canoe. Louis signalled to Nick and the two canoes were lashed together side by side with only a slight reduction of speed on Louis' part. The journey was then resumed with all the passengers in the larger vessel.

In fall, bows are removed from water and stored high on the shore in order to prevent the spring break-up from smashing them.

Sources of vessel. In contrast to the leisurely life of the Indians in camp, considerable [illegible] time determination marks travel behavior once a journey has been undertaken. An effort is made to begin long journeys by getting a start early in the day, in winter sometimes an hour or two before sunrise. The dismantling of the camp and the packing of the household equipment is undertaken by women while men transport the goods to bows or toboggans. When the tent has been taken down, the poles which supported the structure are left standing. This, however, is merely for the convenience of the next camer as only rarely will one family camp in another's campsite. Normally, beyond a cursory good-bye, no words [illegible] taken, even when a family expects to be gone for a long period.

On walking trips, new steps are frequently initiated by the leader of the party, but [illegible] these steps are of only brief duration, particularly in winter. Smoking is a common feature [illegible] of each rest. People try to cover at least half the distance of a day's journey before pausing [illegible] for lunch. Lunch steps are marked by a fire and the preparation of tea, they seldom last [illegible] more than forty-five minutes.

In the course of extract travel, fire is always made as soon as any member of a party [illegible] complains of serious chilling. If gloved hands prepare in the course of a journey, they are [illegible] exposed to the cold and chilled and then neglected. Fire prevents the subject from becoming damp with perspiration and freezing. Should the fingers become cold in walking they are held tightly clenched within the armpits and the arms swung. Against the dangers of chilled feet, hikers are generally shod in moccasins which overlap. When camp is reached, however, clothes are thoroughly dried or changed for fresh garments. The blanched face of some people returning to the working year in spring indicates that individuals are often careless in accounts of the danger of frostbite. On dayrun are taken with wet moccasins, however, and footwear is promptly dried or changed should it become wet.

Camp is generally made shortly before dark. If women accompany the party, they are [illegible] left over the task of cutting poles and laying brush while men transport the necessary things from the sled or toboggan and perhaps start a fire. Unneeded supplies are left in the

[illegible]

[illegible] travel covered with a tarp. If goods must be unloaded from a boat before reaching the final destination of a journey, they are stored on the shore and, if rain is expected, placed on [illegible] and covered with a tarp. In contrast to the stillness of Kaminda, greetings are more [illegible] people meeting in Lower Dale after a returnee's chances to the hub always shake hands with expressions of pleasure.

[illegible] Indians are usually enthusiastic about travel. The same anticipation and pleasure marks a family's return to Lower Dale in the spring which characterizes their start home in the fall. Planning trips, when the decision has been made to start, are always undertaken with exclusive optimism and enjoyment. Less experienced marks the start of a trip for one. There is a commonly expressed attitude of disdain for "sitting one place all the time like white men." Any prolonged camping in one spot quickly becomes tiresome and dull. This stress is manifested in several ways. People complain of how much it is costing them to live in town; a man remembers that some the hub women will begin to run and hide for fear the time to get down a running down; somebody she expresses pity for the "morning" dogs who need fish and meat. Often the decision to move is made with little warning. On the way to quick trading with dog packs or laboriously buying supplies, and the mad scrambling the eager hatching of the dogs given notice that the family is off.

[illegible] Despite the frequency of travel, families seldom move solely for pleasure and rarely go beyond the limits of the outer Barrow canyon to visit the trading post. A man's youth is chiefly a time for wider travel but such longer journeys were reserved to permanently living a man from the Dale area. As Vitki explained to people in a strange place we spit in Barrow because for their country and the homesickness also considerable time to move off before it has had a chance to disappear, the youth has started back to his people.

FOOD, DRINK, AND DISCLOSURE

[illegible] Now Indians, except possibly some members of the Frozen Lake tribe, are longer serve to maintain themselves primarily on game and fish. Although meat and fish are of both [illegible] and economic importance, they are not so themselves dependent on for subsistence, survival being clearly bound up with the foodstuffs supplied by white traders. In winter when the Indians are far from the trading post and heavily dependent on the goods which have transported to the hill, an adequate supply of food is an indispensable guarantee against hunger anxiety. Food also has social value. A sufficient stock of accumulated food [illegible] means that when the trapping season opens, men and often are in concentrated in the business of getting skins rather than difficult between hunting and trapping. Planning a [illegible] is to journey is intimate, not only because in that new game is far from and women living, but because then time is available for this activity and the most elaborate and often [illegible] preparations to accrue through the winter. Fishing is for women and kill a of [illegible] importance. These reasons explain in part the strong emotion which Indians arrive to a supply of things to eat. They also help to demonstrate why the value of food in Dale society is comparable to that of money in any area.

[illegible] The Dale idea is two kinds of food, meat and "grub." When unsuccessfully includes fish and are game animals or food which the among. Grub designates any food purchased from the trading including flour, rice, canned meat, and fruit. Such food is expected to supply

[illegible] nothing up a dim volume containing a gospel. He solemnly crossed himself and spoke the Sign of the Cross in Greek. His friends laughed uproarily.

[illegible] Commonly visits are never exchanged across social lines, but rather between members of the same sex. The only exception to this rule is the fact that an elderly man will sometimes visit a young lo which a woman remains from dinner. Men and women exchange visits through out the day, but in Lower Fort there was noted a tendency for a few women (including Mildred Long and Mavis Hobbs) to limit their visits to other women.

[illegible] Like most sociability, pleasure in visiting varies from social gregarious rather than from conversation. Although individual frequently visits, in general people tend to say fully during a visit to the discussion of which based, the situation often resembling a council of Japanese individuals. This consensus is lacking when members of a family visit together but greater more pronounced when comparatively strangers from outside the social element pay a call.

[illegible] Hospitality is not expected to the necessary response of a host toward a visitor. In fact as visitors, other visitors have come to the visitor unfamiliar from a long distance, he is generally asked for or poured by the guest from the host's community supply. If a visitor has brought no gift, he may be invited to use the a dinner-time or help himself should there be more in the host's supply, or he may, without shame, ask for food. A family coming to visit for sometimes does not depend on such hospitality but brings its own gift, meat, and blankets. Before the food supply has been exhausted the guests will probably be gone.

[illegible] Visitors never a house in true without signalling although hallow usually say before entering a white man's white to speak upon approaching his tent. Formalities do not always mark the end of a visit. While some men have adopted the white pattern of calling a farewell, most people ignore this course and silently take their departure. A certain etiquette marks a visit which is directed toward making a request or borrowing something. Upon entering the house, the visitor stands quietly for a few minutes, perhaps paying attention to the host's children. Then the business matter of the visit is stated and when it is settled, departure is in order. If the call is made in order to ensure a favourable object, like a place, the guest always remains for several minutes after the transaction has been completed.

[illegible] Social life in Nitsi is generally made, or liquor purchased, with the intention of drinking it with close friends or a drinking party. A man is always free to such meeting, which may be held in a room or cabin or, for safety from the police, in the bush a short distance away from Lower Fort. Guests are usually limited to members of the host's tribe, who have been selected by factors of congeniality and congeniality. Occasionally a white man joins an Indian beer drink. Without drinking in moderation, of beer, wine, or liquor is available in quantities of a quart or more.

Everyone drinks from the same cup. The beer that the cup into the liquid (which is never strained) and hands it helping to each guest. In the case of bottled liquor, the bottle is passed around the company starting with the host. Sometimes an after-dinner programme or beer bottle is added with food and smoked meat and a few minutes spent in such talk is a cup. With the exception of Indian drinkers, men or women, drinks for cup without even drinking it from his mouth. The mode of beer drinking (that is, sipping unsupported with conversation) is referred to as "white man's drinking" and, although encouraged by a

1: Honigmann K-5 (1943-1945) 1949 ND12 Nahane ND12

[illegible] Short prose [illegible] [illegible] by the [illegible] The [illegible] 574 most important festival is the potlatch. This occasion is ideally a presentation of food by the members of one matrilineal moiety to those of the other and is designed to honor the memory of one or more deceased members of the hosts' side. The "Wolf party" observed in 1947, however, included guests belonging to both moieties and was organized and footed by a Crow man and his Wolf daughters. A few days after the Wolf party, Louis Moses apologized, explaining that he was "a little crazy" the day of the potlatch when he had let both moieties eat. He blamed his confusion on having been inoculated the morning of the festival. His apology indicated that people had commented on the missing, regarding it as incorrect. Louis stated that the subsequent Crow party would not be missed. His promise was partly fulfilled, in that eating was limited to adult guests of the Wolf side, but children belonging to both moieties were served. Prior to 1945, the last potlatch in the Kaska area is reported to have taken place at McDame Creek around 1900.

Ideally a potlatch is organized by a deceased person's brothers or maternal uncles. Manifestly, however, fathers, daughters, and husbands were observed to organize these parties. The male organizers undertake the task of securing the food to be eaten, while sisters and female parallel cousins cooperate in the cooking and serving. The Wolf party, which was designed to honor the memory of Mike River Joe who had died nine months previously, was directed by River Joe and his son-in-law, Louis Moses (both Crow), while the food preparation was under the control of Joe's several Wolf daughters and their parallel cousins. This potlatch, like the following Crow party, was celebrated in Louis Moses's large home. Financial support was contributed by a majority of the members of the Wolf side, about $100 being collected. The functions of the party, as stated by River Joe, were to "help" the deceased, to have "fun," and to "Make good time for [in memory of] my mamma." A chronological record of events marking the four potlatch of 1947 is given below.

9-11-47. In the presence of River Joe, Old Moses explained that there might be a potlatch in memory of River Joe's wife who died last October. He explained that Skippy or the latter's brothers could "make" such a potlatch, because they belonged to the dead woman's side.

9-14-47. River Joe went to Teslin Lake in order to fetch his daughter and the latter's Tlaka Indian husband.

9-15-47. River Joe returned from Teslin Lake in his son-in-law's truck. He was fired with the idea of giving a "potlatch party" for his wife but quite realized the notion that this would be an old-fashioned procedure, pointing out that in Teslin village the Indians all observed this custom.

9-16-47. River Joe and his son-in-law, Louis Moses and the Tlaka youth, went to the Hudson's Bay Company with the latter's truck. There they bought a large quantity of food and piled it in the back of the vehicle which then proceeded to Louis' home where the cooking would be done. River Joe announced he would collect money from the members of his wife's side who were camping across the river.

9-19-47. Today River Joe's daughters cooked and baked for the Wolf party tomorrow. River Joe said that his daughters were giving the potlatch for their mother, but that he had also contributed fifteen dollars to the expenses. "We love that party. Eye and lips somebody [illegible] for his mamma. We love for him." He agreed that the decision for a potlatch was (could be?) in the hands of the widower. Louis Moses indicated that the potlatch might last for six days and refused to consider the possibility of the police blocking it as a result of the meningitis quarantine attached to the moiety whose his house is located.

1: Honigmann E-5 (1943-1945) 1949 ND12 Nehane ND12

down straight under her, the buttocks resting on her ankles and calves, her knees close together. In other words, she sits while kneeling. Often a woman kneels as she works, her buttocks only slightly resting on the calves of her legs, the knees close together. Young girls, especially if they wear slacks, often assume less conventional positions. In walking, both sexes maintain a relaxed, erect posture and do not slouch. They retain this erectness into old age, there were few fifty to seventy being observed who showed no slouch. People are predominantly right handed and regard left-handedness as amusing. The common hand shake lacks vigor, consisting of a limp clasping of hands. §73 §83 §84 §74

Perceptual Process

Important organs for sensory perception include the nose, tongue, eyes, and ears. The length of the nose is believed to be correlated with an individual's olfactory acuity—the longer the organ, the more for reaching the scent of smell. A fortunately long nose, the informant said laughingly, would enable a man to smell a moose while with only a short nasal passage a person is able to detect odors only a brief distance away. Taste is an ability of the tongue, related to the fact that this organ is covered by an extremely thin membrane. Taste is regarded as a guide to the suitability of food. Since the function of sight is transmitted by heredity, having many offspring will result in the diminution of this power in children, while the parents will also develop weak eyes. Such diminution of sensory power through reproduction is not a feature of other perceptual processes. Blindness may also appear as the result of an exclusive meat diet. §25

Emotions. The heart, appearing in conjunction with the blood, is the center of emotions, particularly such feelings as love and hate. The expression of these emotions, however, is mediated by the brain or thoughts—a noteworthy instance of Kaska thinking being quite in agreement with the latest psychological theories of emotion as a function of the viscera and the cerebral cortex. If a person's heart is "good," hate and violence are impossible for him, even in the face of malice or aggression. Apart from violent emotions like rage, fear, and, for women, pain and excitement, language is rarely used as an adjunct of affective expression. §26 §52

Curiosity is strongly developed toward unusual features in the immediate environment. The people are intensely interested in any novelty introduced into the community: the ethnographer's glasses, pens, the army trucks, the fresh water at the Western Lake minerals, purchases of neighbors—all were handled or examined with unrestricted curiosity. Sometimes curiosity prompts even cruel and anti-social reactions. One day Isaac Wilsy picked up a handful of fresh sawdust and smelled it. Following him, Annie Long picked up a pinch and tasted it with the tip of her tongue. At Isaac's suggestion, Annie also smelled it.

Fear in the face of a recognized danger is readily expressed by adults and children. Women are particularly prone to show fear, shying from strange dogs, horses, and some children and also expressing great dread of wolves. Men are less intensive in this reaction. While Hide and his brother, John, were helping the ethnographer erect a tent, they encountered some horses from which they fled to a safe distance, at the same time showing mordant fear. In more extensive fear of wolves is fear of the bush is reluctantly expressed and when shown is combined with ridicule. It is believed that intense chronic fear, or anxiety, may result in death. Old John told a story of a white man who was very frightened of a